

# THE LITTLE UNITY.

••• TENDER ••• TRUSTY ••• AND ••• TRUE. •••

VOL. I.

CHICAGO, MAY 1, 1881.

No. 3.

## What to See.

"BOOKS IN THE RUNNING BROOKS,  
SERMONS IN STONES AND GOOD IN EVERYTHING."  
*Shakespeare.*

### LITTLE PEOPLE THAT LIVE IN THE BROOK.

WOULD you like to make some new acquaintances this summer? To have some one to play with when "Nelly" or "Johnny" go away to make a visit, and you have to stay at home, and do not know what to do without them?

When the first warm spring day comes, so warm that you will not take cold by wetting your hands, go to the nearest brook, or pond, and see how many curious little people live in it. Sit quietly down by the water's edge, and watch them at their play. How they are enjoying themselves in all sorts of ways: swimming on the top of the water or diving to the bottom, crawling about on the bed of the brook, or sitting on the water plants which grow in it. Some of them have six delicate legs to use in walking, or swimming; these are insects:—The grown-up ones have wings, and can fly in the air, but their little children either have no wings, or have very small ones, too imperfect for flying. Others of these little people have eight legs or even more, and others have none at all, but have, instead, a fleshy foot; these last have also a shell, either in two pieces, as the clams, or one, as the brook-snails. The brook-snails glide smoothly about by means of their flat foot, but the little clams thrust theirs out into the sand and shove themselves along by a series of jerks. The flat-worms have no shell, nor foot, but the whole body glides evenly along; the small leeches move by looping the body like little measuring-worms.

There are many questions which we should like to ask these new acquaintances, but they are not given to conversation, and we must find out our own answers by watching their habits. To do this we had better take a few home with us, and keep them alive in a dish, where we can watch them more closely than in the brook. We will try to make them feel comfortably by putting some pebbles and water plants in our dish, which must be broad enough to expose a good surface of water to the air. A pudding dish is a very good shape for an aquarium. We can get many of these animals by picking them off the water plants which we pull out of the brook, and others we can secure in a little net fastened to a ring at the end of a long handle. An old lard pail half full of brook water in which to carry them home will be found a convenience.

Now make a blank-book by sewing together some sheets of letter paper, and on the top of each page make

a rough drawing, by which you may recognize the animal described on that page. Below the drawings, write answers to the following questions:—

Has it legs? How many? Does it use them for swimming or walking, or both? Has it eyes? How many? Where are they situated? Has it feelers? What does it eat? Does it suck its food or chew it? Is it obliged to rise to the surface of the water, to get air to breathe, or can it breathe under the water as the fishes do? How does it protect itself from its enemies?

A great many other questions will occur to you, and if at any time you want me to tell you more about these small persons, you must write to me to say so.

5-83 words.

CORA. H. CLARKE.

### HOW THINGS CLIMB.

SEE: now, in this month of May, while the vines are beginning to climb, see *how they climb*. See if bean-vines always go one way. See how the hop-vine fastens itself. See what little things help to hold up the Virginia creeper. See how very curiously the canary-vine manages. See how the ivy is held up. See how the ground-nut vine looks for a support, and what it does when it finds one; and see what the grape-vine is doing with its tender tendrils. And when you have seen all these beautiful and curious ways of climbing, write to the editor and tell her about them.

M. B. C. S. 121

### APPLE-MOSS.

In May we shall find the pretty "apple-moss" on shaded hillsides. It grows in good-sized tufts of a delicate green color, each seeming as if stuck full of large, round-headed green pins. The little cap is small, and falls off early. Afterwards the conical lid falls off, leaving the little double fringe, which is very minute. After the spores are shed, the capsule (seed vessel), becomes brown and wrinkled.

C. H. C.

### A COURTEOUS MONKEY.

The naturalist, Mr. Belt, when in Nicaragua, had a pet monkey, who was very fond of eating insects. If a distasteful one were offered him, he was too polite not to take it, but would roll it up in his hand, and after a few minutes quietly drop it. 50

It is said that if coffee seeds be placed in a covered vessel containing equal parts of water and spirits of sal-ammonia, they will show roots in about twelve hours. 5

THE bread-fruit, simply baked, is said to taste like baked potatoes and milk.

## What to Do.

"THREE-FOURTHS OF LIFE IS CONDUCT."  
Matthew Arnold.

## DON'T CARE.

**D**ON'T care is the child's name for indifference. The don't-care boy does not know whether his hair stands on end or is smooth; his boots buttoned or not; whether he is in season or late, or whether he makes others cross or happy. The don't-care girl does not know what books or girls she likes, and dawdles over her dressing, eating, sleeping and good times. The don't-care young man lounges from his room to his office, through business and balls, snubs his elders, and is conceited. Don't-care people never have enthusiasms, their well-bred indifference is repelling; they have neither warm friends nor strong enemies; they do not take the trouble to vote, and do not occupy themselves in civil service reform, co-operation, church or charity work. Their motto is, "Let things take care of themselves," "Let the world wag." Indifference is a fashionable virtue, a secret, carking evil. Young people often cultivate it purposely or drift into it unconsciously. It is a terrible evil;

"It is the little rift within the lute,  
That by-and-by will make the music mute,  
And ever widening, slowly silence all."

That is just what indifference does to us, silencing all our feeble attempts at use, depriving us of aspiration, making us cheerless and vapid. We have no influence over others, neither have pleasure ourselves, nor do we give any.

After all, don't we care? Doesn't the child care even when he says he don't? He is too cross or has too much petty dignity for the moment to admit that he does care; but we see through him, we know it is disappointed hopes, "sour grapes," an ugly temper, that makes him say he does not care. Just let him reap the consequences of "don't care;" don't sympathize with him, or try to find out what is the matter. If he does not want to go to the picnic, go without him; if Lizzie does not care whether she has pie or cake, give her neither; if Tom does not care what he does, let him do nothing. Don't let don't-care children feel they are of the slightest consequence in the world, which can get along without them perfectly well. Snubs or neglect will cure a don't-care child unless he is very ill with the trouble; then he needs food, air, water, exercise, and the gaining health takes the place of home discipline. But, by some means or other, get such a spirit out of a child, lest he grow up into a blasé, ennuyé person. Sometimes a boy or girl thinks it is stylish to seem indifferent, or that superiority and greater knowledge are shown thereby. A little girl said, "They'll think I am fine, a grown up lady, if I say I don't care, it is politer; but I don't see, mamma, how I can say it when I do care."

Indifferent people are uncomfortable guests; they have always seen and tasted something better than you can provide, though they lazily say, "Oh, nothing makes any difference." Every thing ought to make a difference. Of course there is good in everything, and one ought to

be reconciled to all events, but if you don't care, there is no merit in being patient. I like people who care about every little trifle,—the weather, the color of the bow they wear, the relish of the dinner table, the book they read, the friend they have, the newspaper they take and the vote they cast; people who not only know right and wrong in principles, but in taste and in the courtesies of life. Then they become individuals, stand for something, make choices, help to form other's opinions and guide other's lives. Girls and boys, men and women, who really care, never become cross nor moody. They are pleasant even when not having what they want, for there would be no justice in having their own way all the time, one must take turns in good fortune. They care so much that they can afford to wait till they can have what they want; they never give up their hope, but they never sit moping in the corner whilst waiting.

Earnestness, enthusiasm does the work. All reforms have sprung from caring, (e. g. temperance and anti-slavery reform;) men have written books, (e. g. Prescott, Milton, Bunyan;) have explored regions, (e. g. Humboldt, Dr. Kane, Schliemann;) wars have been fought, (e. g. the struggle of America and Holland for freedom;) new discoveries made, (e. g. telephone, steam engine;) and new countries settled;—because people cared.

If a child does not wish to become prosy, nor a slave to fancies and foolish customs, and can realize that his way is not the only way; that there are many roads to usefulness and happiness;—and yet if he cares enough to keep always well, never to over do, nor study too hard, never to ride the bycycle too long, nor dance too much, but to keep his body fresh and vigorous, as his brightest jewel box for his treasures, he never will be an invalid in mind or body. But then he must have hobbies, likings, wishes, plans, methods, and have them in proportion to his years, in order to keep the mind fresh, in midst of the disappointments which life inevitably brings.

Don't care in another sense is a grand word. When there are difficulties to be conquered in order to accomplish a great good, then one must be able to say and feel, "I don't care for the obstacles." Here are some stories of different kinds of don't-care boys.

K. G. WELLS.

## A DON'T-CARE BOY.

Tom was lazy and liked his own way. "You will be late to school," said his mother. "I don't care," was the answer; but he went, and was two minutes late. "You'll never get to the head of the class," said his teacher. "I don't care if I don't," was the reply, and he staid in the middle. "Dinner will be cold," said his brother, as they lounged homewards. "I don't care," said Tom, and he ate cold, damp Indian mush and had dyspepsia. "Come, play foot ball," called the other fellows, for he was capital at kicking goal; he went, but was sulky and only made a make-believe attempt to stop the ball, saying, "I don't care," and the boys were angry with him. After a late supper, he didn't care to study, didn't care to take the trouble to go to bed, and finally fell off his chair in a doze and bumped his nose. K. G. W.

## The Sunday School.

BUT STILL I FEEL THAT HIS EMBRACE  
SLIDES DOWN BY THRILLS THROUGH ALL THINGS MADE,  
THROUGH SIGHT AND SOUND OF EVERY PLACE.  
"A Child's Thought of God."—Mrs. Browning.

## "Unity" Sunday School Lessons Series VII.

## SUNDAY TALKS ABOUT SUNDAY.

## TALK NUMBER THREE.

## SINGING HYMNS.

**Teachers' Meeting.**—Study into the history of the great hymns. Select the very few you will talk to your class about. Consult article in *Unitarian Review* of May, '74. For full discussion of general subject see Hawes' *Music and Morals*, and Jacox's *Bible Music*, in the notes of which there is much curious information. The Legend of Jubal, by Geo. Eliot, Putnam's *Songs and Singers of the Liberal Faith*.

## THEY TUNE THEIR HEARTS, BY FAR THE NOBLEST AIM.

—Burns.

"From all that dwell below the skies  
Let the Creator's praise arise!  
Let the Eternal Name be sung  
Through every land, by every tongue!"

Sing unto the Lord a new song: sing unto the Lord, all the earth.—  
Ps.—xcvi: 1.

Music hath charms to soothe the savage breast.—Congreve.

**I. FOR HOME STUDY.**—What are the stories about Amphion and Orpheus? Let each pupil bring on paper the first lines of the three favorite hymns of mother and the three favorite hymns of father.

**II. WHAT IS A HYMN?**—A prayer; a thanksgiving. It is worship, the language of emotion. We talk what we think, we sing what we feel. The lullaby soothes the babe. So a hymn rests the tired brain.

**III. FAVORITE HYMNS.**—What is your favorite hymn? Which of the Sunday School songs do you like best? Can you tell why? Which are mamma's favorites; which papa's? Who are the great hymn writers? What thought of God and man makes the best hymns? What noble hymns do you know, written by Whittier, Longfellow, Holmes, Brown-ing, Doddridge, Watts and Wesley?

**IV. THE SEVEN GREAT HYMNS.**—Let older classes study something of the seven great hymns of the Catholic church. When and by whom written? Find translations of the same in part or in whole. 1. *The Vexilla Regis*. 2. *De Contemptu Mundi*. 3. *Stabat Mater*. 4. *Dies Irae*. 5. *Mater Speciosa*. 6. *Veni Sancte Spiritus*. 7. *Alleluia Sequence*.

**V. THE POWER OF MUSIC.**—The "Trade Songs" of the Greeks. The minstrels and bards of early Europe. Arius had his heresy sung into popularity. The Doxology was first a theological, then a worshipping formula. Charles Wesley's Hymns, more than John Wesley's Sermons, made Methodism a power. Cromwell's men went into battle singing hymns. "John Brown's Body," and Mrs. Howe's "Battle Hymn of the Republic," in our own war. "Let me make the songs of a people, and I care not who makes their laws." Study Shakespeare's Merchant of Venice. V: 1.

**VI. OLD TUNES.**—What keeps them alive? What is meant by "the survival of the fittest"? What old tunes do you like best? What are the favorites at home and in your church? Can you safely delegate your singing to another? Do you sing hymns at home Sunday evenings?

**VII. GENERAL LESSON.**—Use blackboard, and find out the three favorite hymns of the Sunday School. How many hymns are in the memory of the children? Wouldn't it be well to select one hymn in the Hymn Book which the whole school will commit to memory the next month? One hymn a month memorized would put twelve great religious lessons into the mind and heart during the year. Unless the mind is enriched with hymn treasures early, it will go barren of them through life.

## TALK NUMBER FOUR.

## LISTENING TO THE SERMON.

**Teachers' Meeting.**—Is the sermon being out-grown. Discuss the present power of the preacher. The place of the pulpit in literature and the newspaper. How to interest the children in the sermon.

## THE LOAVES, BY EATING, MORE AND GREATER GROW.

The Pulpit—Geo. Herbert.

Sermons he heard, yet not so many  
As left no time to practice any;  
He heard them reverently, and then  
His practice preached them o'er again.—Orashaw.

One Lord there is, all lords above,—  
His name is Truth, his name is Love,  
His name is Beauty, it is Light,  
His will is everlasting Right.—Rands.

Take heed, therefore, how ye hear; for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken, even that he seemeth to have.—Jesus—Luke VIII: 18.

**I. WHAT IS A SERMON?**—A lesson in duty. The essay, lecture, poem deal primarily with facts, truth, beauty. The sermon deals with these also, but primarily with right. "Ought" is the biggest and hardest word. Hence the importance of the sermon.

**II. WHY LISTEN?**—1. Inattention is debilitating. It makes lazy minds. Weak people stare idly. Strength comes to the listener. 2. *Inattention is rude*. It is bad manners to pay no attention to people who are talking to you. There is no sound where there are no ears, no sight where there are no eyes, no preaching where there are no listeners. It takes at least two to make a sermon, a speaker and a listener. 3. *The sermon is a costly thing*. Is it not easier to make a good table than a poor sermon. The latter requires more preparation. The hand is easier trained than the brain. It is easier to handle a thing than to think a thing. Did you ever try to write a sermon yourself. Dr. Lyman Beecher once said it took him forty years to write a sermon. If you could but know how the sermon was made.

But hush! this is not for profane ears:  
Let them drink moulton pearls nor dream the cost.—Lowell.

**III. HOW LISTEN?** 1. *Sympathetically*. Seek the good, and not the poor, in a sermon. It takes very little brains to find fault. Imitate the bee. Find honey in a thistle.

2. *Regularly*. Can you improve by going to school *once in a while*? Do you eat *occasionally* only?

3. *Earnestly*, expecting to do. See article on "Hearing and Doing," in *UNITY* of May 1. What does Jesus say of the man who listens, but acts not?—Matt. VII: 24-27.

**IV. GREAT PREACHERS.**—"Prophet," originally meant preacher. The prophets of the Bible were Hebrew preachers. Which one of the great preachers you have heard of would you most like to have heard and seen? Who are the great preachers of the Liberal faith? What if the child never would go to school unless he could go to a *great teacher*. Must a man be very *smart* before he can help us think of duty and show us the right?

**V. THE SERMON IN PRINT.**—The volumes of Channing, Parker, Robertson, Martineau, Clarke, Starr King are mostly printed sermons. Why do the great dailies sell so many more papers on Monday than any other day?

**VI. LISTENING LITTLE ONES.**—Children have big ears. You learn much by listening hard. Arithmetic is not interesting. You can't understand all the teacher says at first. The mind like the body grows, not on sweetmeats, but on solid food. A good listener is made slowly.

## SUNDAY SCHOOL HINTS AND QUERIES.

**(5.) SECULAR LESSON-COURSES.**—Is it not well to have one such course each year on what, judged by the usual Sunday School standard, may be called a *secular* subject? For instance, eight or ten lessons on some one corner of Natural Science; or on Duties of American Citizenship; or on Temperance; or on Slavery as an example of a Nation's Sin and a Nation's Punishment. "Smattering work," you say. True,—most S. S. teaching is that, almost necessarily; the part not smattering is the *spirit* in the Teacher, which may keep constant through the year and years, and continually prove a blessing. But how seldom is Natural Science in its religious bearing, or Citizenship, or Temperance, or Slavery as revealing God in National history,—how seldom are these things taught in even the smattering way in the common school or the home-circle! So let the S. S. broaden its standards, and teach them in regular lessons, we say,—"Where shall we find lessons on such subjects? you ask. Nowhere yet: make some."—"Time-taking?" Yes, but worth time. Will you use such lessons, if we print some by and by?

**(6.) ADDING NEW BOOKS TO THE LIBRARY.**—(1) Have a committee of two genuine care-takers to select the new books, inviting suggestions from teachers and parents—which need not always be followed. (2) Send to the "Ladies Commission on Sunday School Books," 7 Tremont Place, Boston, for their latest catalogue of selected books. They reject 73 per cent. of the books which they examine. (3) Buy the best of such pamphlet-libraries as the "Franklin Square," etc.,—stiffening each pamphlet's back with a narrow tin clamp and wiring over it very thick manilla covers. Book costs 15 cents; binding, 1½ cents; value, \$1.50; result,—the older scholars and the parents will begin to use the Library. (4) Give the Library a regular allowance of pin-money. Add two or three new books each month, instead of twenty-five in a mass once a year. A constant rill of freshness, not a spring-flood.

## What to Read.

"THE HARDEST WAY OF LEARNING IS BY EASY READING."  
Theodore Parker.

## STORIES OF ENGLISH PATRIOTS IN THE TIMES OF THE STUARTS.

SAXBY: A Tale of Old and New England. Published by Philips & Hunt, New York.

CECILY: A Tale of the Reformation in England.

LUCY'S CAMPAIGN: My Great-grandmother's Story. Published by E. P. Dutton & Co., New York.

The three books at the head of this notice are stories illustrating, by means of simple fiction, historical facts which make a back-ground of reality and stimulate the reader to know more and look farther into the history of the period described.

"Saxby" is an interesting, graphic story of life in England in the time of James I. The opening scene is in a country town in Buckinghamshire, where John Hampden, the earnest defender of honest government lived. Afterward the scene changes to London, and young Milton, the son of the scrivener, comes into the story. Later, Sir Harry Vane brings the scene to the struggling Massachusetts Colony.

For this period of history more accurate knowledge can be found in the chapter on "Puritan England," in "A Short History of the English People," by J. R. Green

In Harper's half hour series is an essay by Macaulay on Hampden; and for the early days of the Massachusetts Colony, "Pictures of Olden Time," by E. H. Sears, and Longfellow's "Courtship of Miles Standish," are well worth reading.

"Cecily" is a somewhat sad story, as times of religious excitement and persecution must be; but the passage in Green's History about "The Martyrs," and Chapter VI of Froude's History of England, show only too well that the real suffering was as great as any found in fiction.

The scene of "Lucy's Campaign" is laid in the north of England, at the close of the year 1745, when Charles Edward, the Pretender, made his rash descent into England. It gives a picture of the mixture of irritation and kindly feeling, and the sad division of families, incident to border wars.

"Tales of a Grandfather," by Sir Walter Scott, too much forgotten in these days, gives a vivid description of border warfare and the ill fated attempt of Prince Charles.

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## Children's Club Exchange.

"IF YOU HAVE A PLEASANT THOUGHT, SHARE IT."

## FROM LAWRENCE, KANS.

A company of workers called the "Unity Band" is having a very successful existence in Lawrence, Kan. They have organized in regular and systematic manner, having a Constitution with articles which state its name, motto and purpose; its officers and regulations. Each meeting reports the proceedings of the previous one, receiving accounts with regard to any sick or strangers in the vicinity, and appointing children to call on them with flowers, or any attention most needed, which can be given. The time is then taken for lessons in U. S. History, selecting interesting events or persons to learn about, and bringing together such facts as are of greatest note. A talk upon the manners and customs of the Puritans was the substance of a particularly interesting meeting. After the lesson, the remainder of the time is spent in a social manner, and sometimes games, charades and dancing socials vary their programme.

A Reading Club for the older members is proposed, and another project, of which, if successful, we have the promise of further information. The Society consists chiefly of the Sunday School children, but is nevertheless a separate enterprise.

## PILKIN'S WEALTH.

"Father says, 'what you can carry away in your eyes and ears isn't stealing,' and its the same with your nose, I guess," said little Pilkins as he took long sniffs at the flower beds, with his small face wedged in between the pickets of the fence. Boys and girls who live in cities will find it a great comfort to learn to enjoy this kind of possession. The pretty things in the shop windows are not only to be bought, but to be seen as well. If you see something you very much want, and cannot buy it, look it well over, and when you get home see if you cannot make something for yourself that will serve the same purpose. You will never know how much inventive faculty you have in you till you put it to work.

## CHILDREN'S HOUR.

While the enthusiasm of Boston was at its height in the work of raising money to purchase the "Old South Church," one feature of the entertainments given was the "Children's Hour," every Saturday morning. Facts connected with our national history were the topics brought before the children, such as "The Pilgrim Fathers," "The settlement of Cape Cod," the story of the "Indian Captives," told in a simple and eloquent manner by Miss Baker. One of the meetings was made particularly memorable by Mr. E. E. Hale's relating of the day when Washington raised the siege of Boston.

LETTERS from the children or older members of clubs from any point, whether telling of what they are doing, or what they wish they could do, will be gladly received. The latter we may be able to help; the former will be acknowledged and used in this column for the help of those who may read.

One brick upon another  
And the highest wall is laid;  
One try upon another  
And the noblest life is made.

Life would grow all one-sided did each keep his own,  
'Tis when shared and divided, Thought's increase is shown.

Let us do our work as well,  
Both the unseen and the seen.

One to-day is worth two to-morrows.—Franklin.

God helps him who helps himself.